

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. IV.

JANUARY, 1839.

No. 1.

PROCEEDINGS OF THE DOMESTIC COMMITTEE.

MONTHLY ABSTRACT.

December 3, 1838. Stated Meeting.—The Right Rev. Dr. Onderdounk took the Chair.

The Secretary and General Agent reported the writing of about twenty letters, and the subjects to which they related.

On the report of the Committee on Indian Missions, resolutions were passed relative to the accounts of the Green Bay Missions.

On the report of the Committee on Northern Missions, the Rev. John Batchelder was appointed a Missionary under Bishop Kemper's jurisdiction; the resignation of the Rev. John Noble as Missionary at Milwaukie, Wisconsin, was accepted; and an outfit was voted to the Rev. Mr. Hirst as a Missionary in Michigan.

On the report of the Committee on Southern Missions, a salary was voted to the Rev. Mr. Kellogg, Missionary at Clarksville, Georgia; and the request to have one of the parishes in the Southwest adopted as a station, and its rector appointed a Missionary, was not granted, the funds being too limited to justify it, while so many destitute places, or very feeble parishes, have urgent claims upon them.

The joint committee on the Spirit of Missions reported that they had made arrangements to effect a more extensive circulation of the paper in Philadelphia and Baltimore.

On the nomination and recommendation of the Right Rev. Dr. Otey, the Rev. Edward Read, the Rev. Abednego Stephens, and the Rev. Philip W. Alston, were appointed Missionaries in Tennessee; and upon information that the Bishop will assign the Rev. Mr. Read to Athens, Knoxville and Rogersville, a salary was voted to him as the Missionary of that station.

Information was received from the Right Rev. Dr. Chase that he had discontinued the station at Rushville, Illinois, and in lieu of it established one at Meridon, Adams Co.; and that he

had transferred the Rev. John Sellwood from Quincy to Meridon, and the Rev. James Young from Rushville to Quincy.

Information was also received from the Rt. Rev. Dr. Smith, that he had transferred the Rev. F. B. Nash from Paducah, Kentucky, to Paris; and that he had discontinued the station at Paducah, and in lieu of it established one at Maysville.

Information was likewise received from the Rev. Erastus Burr, that events had recently occurred to prevent his removal to Holly Springs, Mississippi, as the Missionary at that place and the neighboring town of Salem.

December 10. Special Meeting.—The Rev. Dr. Whittingham was called to the Chair.

Business was transacted in relation to the property at Green Bay.

December 17. Stated Meeting.—The Right Rev. Dr. Onderdonk took the Chair.

The Secretary and General Agent reported the writing of about thirty letters on the business of the Department; and that he officiated on the second Sunday in Advent, December 9, in St. Ann's Church, Brooklyn, when the contributions for Domestic Missions amounted to about \$900, to which considerable additions are expected to be made before they are sent to the Treasurer; and the 3d Sunday in Advent, December 16, in St. Stephen's Church in this city, when the collection for Domestic Missions amounted to more than \$500, of which \$360 are for Missions in Iowa.

On the report of the Committee on Northern Missions, salaries were voted to the Rev. Messrs. Sellwood and Young as Missionaries respectively to Meridon and Quincy, Illinois.

Information was received from the Rev. A. H. Cornish that he had been assigned by the Bishop to Juliet, Illinois; from the Rev. Andrew Matthews that he had, under advice of the Committee, become connected with the station at Marion, Alabama; and from the Rev. Thomas E. Cook that he had, under similar advice, become the Missionary at Fayette, Alabama.

PROCEEDINGS OF THE FOREIGN COMMITTEE.

MONTHLY ABSTRACT.

Dec. 4, 1838. Stated Meeting.—Rev. Dr. Milnor in the Chair.

The joint committee on the Spirit of Missions reported that the Rev. Mr. Carder, Sec. and Gen. Agent of the Dom. Committee, had visited Philadelphia and Baltimore, and made arrangements for the increased circulation of the work, in conference with the clergy of those cities.

The salaries of subordinate teachers receiving an outfit from this Committee, were fixed as commencing on arrival at the field of labor, such having been the arrangement with the Missionaries.

Dec. 18, 1838. *Stated Meeting*.—Rev. Dr. Milnor in the Chair.

A select committee appointed to confer with Miss Barry, reported that she had consented to withdraw from the Mission to Africa, the Committee having recommended that step, from fears, in her case, of the unfavorable influence of the climate.

OFFICIAL CORRESPONDENCE.

DOMESTIC.

WISCONSIN.

FROM MISS SARAH CRAWFORD, PRINCIPAL ASSISTANT IN THE
GREEN BAY INDIAN MISSION.

Green Bay, Oct. 26, 1838.

My sister and myself are greatly obliged to the Committee for their kind consideration in making an appropriation to us for what they regard as extra services; for this they will please to accept our grateful acknowledgment. We hope, however, they will forgive us if we dispose of it for the benefit of this Mission, as we intend to do soon. We consider our time as belonging exclusively to the Domestic Committee; and consequently it is not in our power to render any extra services. If the Committee think us faithful in the discharge of our duties, we shall feel amply compensated for all hardships which we have had or may have to endure. It is our desire to spend and be spent in the service of the Missionary cause, and if we are enabled to be useful to our perishing red brethren, it will be a crown of rejoicing to us. We also appropriate five dollars each per year for the cause of Missions, to be hereafter deducted quarterly from our salaries.

The Committee will, I trust, find us ever ready to comply with their wishes; and we cheerfully acquiesce in the present arrangement which will secure to us the advice and counsel of our much esteemed friend the Rev. Mr. Davis. We hope during the further continuance of this establishment, to live entirely within the income of the Mission farm, so that the children will be of no more expense to the Committee, [except that incurred by the salaries of the assistants.]

We rejoice to learn that Wisconsin is placed under the jurisdiction of Bishop Kemper, and think the Church, by the blessing of God on his labors, will now prosper. We hope soon to see ten able, faithful and zealous Missionaries in this territory. Surely in no place is there more need of them.

Thomas Beard, one of the young Indians who were confirmed by Bishop Kemper on his visit here last August, is anxiously looking forward to next Spring as the time when means may, he hopes, be provided for him to go to Gambier, or some other place, where he may be qualified to become a teacher among the Senecas.

ILLINOIS.

FROM THE REV. W. DOUGLASS, MISSIONARY AT TREMONT.

Tremont, Oct. 1, 1838.

Since my last report I have officiated regularly three Sundays in a month at Tremont, and every fourth at Pekin; and have also had an evening service occasionally at the private houses of Episcopalians remote from either of the above named places. In Tremont I have baptized five children and attended three funerals. Three have been added to the number of communicants, which is now sixteen. I regret to state that the lay-reader at Pekin has been obliged to suspend his services in that place, having engaged in business at a distance too great for him to attend to that interesting employment; whether we shall succeed in obtaining another in the vicinity is uncertain. I pray God to stir up the heart of some faithful and devoted layman, that he may come forward and volunteer his aid in keeping together this little band of Christian people, by refreshing them with frequent opportunities of joining in our liturgy, and by reading to them sound and seasonable discourses; and oh! that God would be pleased to grant that they may be incited by such humble means to listen attentively to the blessed tidings of spiritual and everlasting life!

The season has been unusually sickly here, and the attention of the Missionary to the duty of visiting the sick, has been in constant requisition. Blessed be God for all his mercies; though not vigorous in health, yet have I been able, with the Divine permission and assistance, to attend to all the duties of my station with unremitted exertion. May the Lord Almighty be pleased to continue his gracious goodness unto me, that no part of the vineyard committed to my care may suffer for lack of the necessary labor. Many of the inhabitants of Tremont are about to remove farther West. Our prospect as regards the erection of a church is not any brighter than when I last wrote.

FROM THE REV. J. YOUNG, LATE MISSIONARY AT RUSHVILLE.

Rushville, Oct. 2, 1838.

I have for the past quarter officiated as usual twice every Sunday; constantly in the morning in town, and alternating the evening services—preaching twice a month in the country.

The attendance upon our services in the town has decreased in consequence of the heat and general prevalence of disease; by which also the Sunday school was entirely broken up for the time. This, together with the decrease of the parish by removals of members, and those the most active in behalf of the Church, has made my “hands hang down.” In the country, however, a decidedly better state of things exists; my congregations have usually been large for so thinly settled a neighborhood! And both in town and country I cannot but hope some good has flowed from my humble and imperfect efforts to make known the glad news of salvation. I feel bound however to state, that the prospects ahead in respect to the parish are not as bright as at the

last report. But patient endurance and unwavering faith can accomplish much more than we can possibly foresee.

FROM THE REV. ANDREW H. CORNISH, MISSIONARY AT JULIET.

Juliet, Nov. 26, 1838.

Respecting the station to which Bishop Chase has assigned me, I can scarcely say more at present than that I am here, and have every thing to encourage me. I am happy in believing that nothing is needed to make the Church "a joy and a praise" in this place but the Divine blessing upon the labors of its minister. The number of people in this village is computed at twelve hundred, and is gradually increasing. Wherever I go, I am most cordially received, and the services of the Church thus far have been very well attended. Should Providence smile on us, I think this station will be able to sustain itself after another year's growth. My report for the first quarter shall, by Divine permission, be forwarded in due time. I am going this evening to Lockport, a small but promising village, four miles north, where the Bishop wished me to officiate a part of the time. A Methodist preacher has just called on me, and in reference to Lockport, says, "yes, by all means go; for the canal contractors, commissioners, engineers, &c., who principally compose the village, seldom come to hear me, but are desirous of the services of your Church."

INDIANA.

FROM THE REV. GEORGE FISKE, MISSIONARY AT RICHMOND.

Richmond, Oct. 2, 1838.

In presenting my report I would express my devout thanksgivings to God, even the Father of our Lord Jesus Christ, for the great blessings wherewith he hath blessed us. My health has so far improved that I have been gradually increasing my labors. I have preached twenty-four sermons during the quarter, of which fifteen were in my own parish, over and above the Sunday school lectures, and have attended the weekly Sunday school teachers' meetings, recently established, and the Missionary meetings. I have preached once at Philometh, once at Madison, when attending our Primary Convention, three times at Eaton, Ohio, where I assisted in organizing St. John's Church, under circumstances most favorable. A large portion of the inhabitants declare their intention of becoming members of the parish, and have hitherto confirmed their declaration by a general attendance on the ministrations of our Church. They ought to be supplied with a devoted Missionary. I promised to visit them every fourth Sunday until they are supplied. I have preached four sermons at Muncey-Town, the county seat of Delaware County, where some devoted churchmen are willing to make almost any sacrifices to obtain a Missionary. The town is rapidly increasing; and there is no stationed preacher of any denomination in the place. They

would probably subscribe nearly enough for his support. We have had no accessions to the holy communion. I have married two, buried three, baptized three infants. Although my services seemed to have availed but little, if any, in converting sinners from the error of their ways, still I am not without hope that we shall have a plentiful harvest; for the inhabitants of the town have taken a very general interest in the building of an Episcopal Church. They have subscribed \$3,000, and have made promises of further help if needed.

INDIANA.

FROM THE REV. D. V. M. JOHNSON, MISSIONARY AT MICHIGAN CITY.
Michigan City, Nov. 20, 1838.

It would have gratified me exceedingly if I could have dispensed with the Committee's aid, and should have been enabled to do so, were it not for the great changes which have occurred in our community and the sore affliction with which this place has been visited during the past summer and fall. Our Monthly Missionary Meetings will commence next month by Divine permission and we will do all in our power for the great cause. I mentioned in my last report the death of a valuable member of the Church and one of its most liberal supporters. In a few weeks we expect to lose another, one of the wardens, who removes on account of health, and several other members of my congregation intend to seek another place of residence, more conducive to health. I can assure you, I have had not a little to discourage me—but at the same time have had much to animate and comfort me, in seeing fruits of my few and feeble efforts. If this place proves healthy, the prospects of the Church are encouraging, and the truth of the remarks in the Proceedings of the Board of Missions, will be verified: "Scarcely will this parish have felt the stream of Missionary charity flowing to it, before it will also, itself, become a fountain, sending forth its own refreshing stream to other places:" and if we are prospered for the year to come, it is our determination, by God's blessing, to strive to sustain the Church here without further aid from the Committee. We do not say that we will, but the effort shall be made and we think we shall be successful, if we lose no more of our parish.

We are very destitute of schools here and I am about bringing the matter before the vestry of my church. I am extremely anxious that something should be done—but the great difficulty seems to be, in obtaining a suitable person to take the charge of the education of youth. Our children are receiving no instruction, except as we gather them upon the Lord's day for an hour or two; and entirely too many are growing up in ignorance. Would it not further the cause of the Redeemer and greatly aid the labors of Missionaries, if competent instructors could be obtained, to go with them and take charge of this very important work, the education—the moral and spiritual culture—of those,

growing up within the pale of Christ's Church and to whom the Church must look for laborers, faithful and devoted, to carry forward the Redeemer's standard, until the Gospel of salvation is preached to all nations? I am happy to find that the subject has been agitated, and hope something may be done.

KENTUCKY.

FROM THE REV. T. E. PAINE, MISSIONARY AT PRINCETON.

Princeton, Sept. 30, 1838.

I have continued to labor as during the last quarter, two Sundays in the month at this place, one at Cadiz, and one at Eddyville, excepting two Sundays. I have administered the communion once for Mr. Willis, at Smithland, where I also preached six times during my visit.

Although Princeton is the most important of the three places in many respects, the prospects are less favorable, (though by no means discouraging,) than at my other places. The congregation will average about one hundred, made up chiefly of those who have been disgusted with the wild extravagancies of the country, and in this class are many of the most influential citizens. The college students are also generally attendants.

At Eddyville our congregations are large and increasing; and where our services were never heard previous to my coming among them, there is now a very regular response, volunteered by the people. I administered the communion there last Sunday, to fourteen persons of other denominations; but several of these will unite with us on organizing. The number attending there is usually more than one hundred.

At Cadiz our congregation is also increasing, and my appointment is the only one for religious service in the place. Here also the people respond of their own accord, and several worthy and respectable individuals are prepared to join us, heart and hand. This is a smaller place than the others, and our congregation amounts to seventy or seventy-five usually. I have been favored with the assistance of Mr. Giddinge and Mr. Willis on one or two occasions. They have had more experience than I have, and think that as much as could have been expected has been accomplished, in paving the way for the Church, and that we could not have looked for a more favorable impression to be made in the time; and I am grateful if my instrumentality has been blessed in any measure to the glory of God and the good of the Church. It has been thought premature as yet to organize societies at either station. Those not acquainted personally with the state of religion in this country, can hardly conceive of the low ebb at which it stands, or of the abuses which have been rife for thirty years, under the name of religion. Perhaps the very circumstances which must try the patience of the Missionary, and seem most discouraging to him, are the best reasons for perseverance, and most clearly point out the importance of his station. I have reason to be grateful that the health of my family and myself has been preserved, through a sickly season and an unhealthy climate.

TENNESSEE.

FROM THE RT. REV. BISHOP OTEY.

Columbia, Nov. 12, 1838.

After a long and tedious journey I reached home on last Tuesday. The Rev. Mr. Read had preceded me and filled my pulpit for me during a few Sundays most acceptably to my people.

On Thursday last he left for Athens in East Tennessee. I need not enter into any details here respecting the importance of making a lodgment for the Church somewhere in that interesting region. You are already in possession of them; and Mr. Read, in the true spirit of a Missionary, has entered fully into my views and plans. I felt authorized to assure him that he would be sustained. I directed him to take up his quarters at Athens, and, as opportunity might serve, to pay occasional visits to Knoxville, Rogersville and Jonesboro'. All of these are flourishing towns and I see no reason, why in a few years they may not become the seats of respectable congregations, if we can procure men to aid Mr. R. in his labors. In order to visit Knoxville and Rogersville he will have to travel the distance of one hundred and twenty miles, that being the distance between Athens and Rogersville. Knoxville is about midway between them. My reason for occupying Athens at present, is that at that place we have a few communicants and several warmly attached friends. At Knoxville, the recent pestilence has swept away every one, I believe, who had ever manifested any decided interest in behalf of the Church.

I wish the Committee, also, to appoint the Rev. Abednego Stephens a Missionary. I expect to get him settled at Jackson. Also Rev. Philip W. Alston a Missionary. Him I wish to fix at Somerville or at some other point. I respectfully desire—may earnestly request—that these appointments may be made and the salaries mentioned which will be allowed. I could ask for the appointment of a few Missionaries more, but I am afraid that you are straitened for funds; and therefore will ask for no more at present,—though the men are ready—until I can hear from you, and get some word of encouragement to do so. Our congregations, as far as I can learn, continue their missionary contributions; and though the times are ruinously oppressive and will be so to the end of the year, yet I am encouraged to think that these contributions will be but very partially diminished.

MISSISSIPPI.

FROM A GENTLEMAN IN MISSISSIPPI.

Marshall Co., Oct. 6, 1838.

Permit me though a stranger to you personally, to address a few lines to you in behalf of the few Episcopalians of Salem, Tappah County, and its vicinity. Few in number and weak in resources, we have been thrown together in the Providence of God in this new country (the upper part of the Chickasaw nation)

where we are entirely deprived of the privileges of our loved Zion. Unable within ourselves to build a church and support a minister, we are forced to appeal to the liberality of our fellow christians, for aid, in the attainment of these objects, so dear to the heart of every genuine Christian, and I would add Episcopalian. And oh refuse not our humble request; but say to the Episcopalians, we are your brethren, and that, as members, of the same household of faith, we implore them to "come over and help us." Tell them that we stretch forth our hands to them, as unto those who rightly appreciate the value of the Church and her institutions, and who consequently can feel for those who are deprived of them. Can you not direct thitherward, the steps of some minister of the Church, who, animated with apostolic zeal, and a genuine Missionary spirit, is willing to labor in his Master's cause, *even* without an adequate support at first? For I confidently believe that if we had a faithful servant of the Lord to labor among us for two years, he would, with the ordinary blessing of God upon such labors, build up a church that would sustain itself and, I humbly hope, soon return the aid it might receive to other churches, like itself, now struggling into existence. There are ten communicants of the Episcopal Church in this vicinity, four of them males. Three of us have pledged ourselves to raise the sum of \$300 to form part of the support of a minister, if we can get the remainder of his salary made up in some other way. We are very desirous to have Salem and Holly Springs connected as a Missionary station, and if the importance of the field was properly represented to the Domestic Committee, we confidently think that they would constitute the two points a station,* and make as liberal an appropriation, as the funds of the Committee would permit. In order that you may form an opinion for yourself of the propriety of making the above mentioned places, a Missionary station, I will state some few facts from which you can draw your conclusions. The Indian titles to lands were extinguished early in the Spring of 1836, and the Chickasaw country laid off into counties. In the fall of 1837 at our election, (State and Congressional) it was found that Marshall polled the largest vote and was the strongest county in the State, entitled to a representation of four in the lower house, and one senator. The sale of town lots took place at Holly Springs, in May, 1836, and there were at that time only a few log cabins, (in the woods.) In Besancon's Annual Register of the State of Mississippi for 1838, the population of Holly Springs is estimated at four thousand, and it is thought here by those best qualified to judge, that the estimate is not too large. The court-house cost \$25,000. Fronting on the public square there are two large hotels and eighteen stores now in process of erection. There are two academies (male and female) in successful operation, and a college building partially erected. And all this has been accomplished in a little more than two

* These places have been made a station.—[Ed.]

years. Situated in a high, dry and very healthy country, surrounded by rich and productive lands, easy of access, a line of stages passing it from the lower part of the State, a turnpike road cut out, under contract, to the Mississippi river fifty miles, twenty-five miles distant from La Grange, Tennessee, from which the rail-road to Memphis will soon be completed—this place can be readily approached, either by way of the Mississippi river, or in stages through the midst of the State. A good many families from the lower part of the State spent a part of the summer in Holly Springs, and if the University should be located there, a great many would do so in order to be with their children. And thus if the Church was established there, not only would the citizens of the place and vicinity be necessarily brought under its influence, but it would be brought to bear upon the students, and their parents and friends from all parts of the State. And thus the single station at Holly Springs might be made to exert a powerful influence over the whole State of Mississippi.

ALABAMA.

FROM THE REV. THOMAS A. COOK, MISSIONARY AT LAFAYETTE.

Lafayette, Chambers Co., Nov. 25, 1838.

The day after I received your last letter I left Florence for this place, which I had been invited by Mr. George D. Hooper to visit. Last Sunday I preached in the Methodist meeting-house to quite a respectable congregation, collected together after short notice.

From the friendly manner in which the Church has been received, I feel disposed to try what can be done, although there are at present but three who are in communion with the Church, two gentlemen and one lady. Should the Domestic Committee think proper to appoint me to this station, I will do all in my power to forward the work which is equally dear to us all. My labors may be looked upon as in some degree inefficient, but they are sincere. We do indeed calculate on difficulties, but still "magna est veritas et prevalebit."

FROM THE REV. ANDREW MATTHEWS, MISSIONARY AT MARION.

Marion, Dec. 3, 1838.

This is my second visit to this place. I have agreed to attend here every alternate week. I shall officiate either at Cahaba or the church in the Prairies the other portion of my time. There are but few friends of the Church here as yet; but these few, I am informed, are anxious to see the Church established in this place. I shall remove my family here in a few weeks. I feel anxious that some pious young man should be sent to Macon, Mississippi. He would meet with some warm friends who are very desirous that a clergyman should be sent to that place. The Missionary could make himself very useful in two or three other points contiguous, where there are some highly respectable friends of the Church.

GEORGIA.

FROM THE REV. E. B. KELLOGG, MISSIONARY AT CLARKSVILLE.

Clarksville, Nov. 2, 1838.

I reached this place on the 24th of October, after a prosperous journey of 12 days by sea and land. Last Sunday, October 28th, my first services here were performed in the meeting-house belonging to the Methodists. Where it will be thought best to hold our regular services until the contemplated church is finished, is not yet determined. Some suitable place; I doubt not, can be obtained. The unavoidable expenses of living in this place are much greater than I anticipated. However, I will not be anxious what I am to eat or drink, "nor wherewithal I shall be clothed," knowing that I am in the hands of one who provides for all his creatures. Clarksville is the county town. Its reputed salubrity renders it a general resort for multitudes during the summer months, and here also is an academy for the education of both sexes. These considerations render this a desirable spot for the establishment of our Church. It is true that the Church here is yet to be created, as there are but two Episcopal families who reside in Clarksville throughout the year. Still I am encouraged to believe that some others will become permanent residents, as soon as a church is established, and others again who are not even nominal Episcopalians, will call themselves by our name. For these things, however, we must look to Him who giveth the increase. I shall probably confine my labors here during the winter, and extend them to Gainsville early in the spring.

MASSACHUSETTS.

FROM THE REV. MOSES MARCUS, MISSIONARY AT NANTUCKET.

Nantucket, Oct. 1, 1838.

I have great cause for thankfulness and rejoicing, that the important work in which I am engaged has not lost any thing of interest on the part of my people, and that I have humble confidence in the prosperity of the same, to a still greater and increasing extent. In the month of July I performed 19 full services, in August 17 do., and in September 19 do.—total 55, making from the commencement of my mission, 106 full services; during the same period I have also baptized 6 adults and 5 infants—total 11 baptisms; which with those already reported, viz. 3 adults and 5 infants, will make 19 baptisms within the last 6 months. I have also recently attended one funeral. My parochial visits have, I trust, been faithfully followed up; there are nearly 70 families in connexion with my church, and the number is continually increasing. I have also about 70 children in my Sunday school, which I superintend with the assistance of the members of my family, and a few other teachers. A society has also been formed for the promotion of christian benevolence, embracing the more immediate objects of the church; the female branch of which is in full operation, and will make its report through the treasurer; whilst the committee of the congregation are making

laudable efforts for the permanent establishment of the church. Pews to the amount of \$2,000 have already been subscribed for, and so soon as the contemplated church is erected, which I have reason to believe will be in the spring, an adequate support will be secured to the minister by an annual tax upon the pews of from 7 to 10 per cent., as is the custom in this place. The continual incoming and outgoing of captains and mates and their crews either from, or upon long voyages, present favorable opportunities for the useful distribution of Bibles, prayer-books and religious tracts; and I have attended to this part of my duty so far as my means would allow. My supply of books has been scanty; I am principally indebted to private donations for these, and very acceptable have they been. My services have been very well attended; the sacrament of the Lord's Supper has been periodically administered: we have but 8 communicants at present. Should the Bishop visit and confirm, the number would then be increased. I humbly hope and very fervently pray that God will continue to bless and crown my labors with success. The encouragement I have received stimulates me to greater exertion, and I have no doubt that my present station will eventually take a prominent stand, at no very distant period, in the advancement of the Church at large.

FOREIGN.

PERSIA.

FROM THE REV. H. SOUTHGATE.

Vienna, Austria, Oct. 3, 1838.

I have, at length, the pleasure of announcing to you, the conclusion of my work and my safe return to the scenes and comforts of European life. You will be ready, I doubt not, to rejoice with me in the happy termination of my Mission, and in my own preservation, amidst the hardships and dangers, which have been so familiar to me during the last two years. I have seldom thought it necessary or advisable to make allusion to them, while still engaged in my tour, but could I carry you, in imagination, through them all, you would feel with me, that I have incurred a debt to divine goodness, which no return of gratitude can ever repay.

Accompanied only by a Turkish courier, who had been the faithful companion of my journey from Bagdad, I left Constantinople on the 15th of August, and proceeded by easy stages to Adrianople, formerly the seat of the Turkish Empire, and still the chief city of European Turkey. Here I tarried five days, employed in inquiries, the results of which were remarkably interesting and satisfactory to me. On leaving Adrianople I commenced a more rapid journey, stopping only in the large cities of Philipopolis and Sophia, but prosecuting my inquiries, so far as was necessary, in all the villages through which I passed.

You will easily trace the route which I pursued, on a map of European Turkey. I struck the Danube at Lom, and ascended along its bank to Widin. The whole journey from Constantinople to that city, was the most agreeable of all my travels. My health, which in my former journey had remained seriously impaired from my illness at Kermanshah until my arrival at Constantinople, was now completely restored—The expedients and facilities of eastern travelling had all become habit, and the subject and mode of investigation, experience had long since rendered familiar. Providentially, also, my way has been so ordered as to avoid nearly a month of delays that might have easily befallen me.

Many things rendered my journey through European Turkey one of peculiar interest. I there saw Islamism in its nearest approach to the Christian nations of Europe, and observed the influence of such a position upon it. Every thing which I had found most encouraging in Asia, was most abundantly apparent here, and it was exceedingly interesting and profitable to have an opportunity of comparing the state of Mohammedanism on the two continents.

At Widin, I embarked in one of the steamers which ply upon the Danube, and ascended to Orsova, the frontier town in Austria. Here I landed on the 8th of September, and here, where I first again touched a Christian soil, I considered my work as ended. With emotions I can never forget, I went over in my imagination all the way in which I had been led, the dangers and privations, the trials, perplexities and pleasures of my work; and while I could not contemplate without a shudder, all the physical and mental sufferings that I had endured, I could see that to me at least they had been for good. There seemed at last to be nothing left but reasons for joy and gratitude, excepting only some feelings of shame that any trial had been sufficient to disturb for a moment, the calmness of my trust in that goodness, which was so manifest in every event.

Above Orsova, the Danube pours itself through a narrow gap of the mountains, with a depth greater than its breadth, and a current of eleven miles an hour. No steamer of course can ascend this part of the stream. I was therefore obliged, on leaving Orsova, to proceed to the head of the rapids by land. The road lay through the magnificent scenery of the gap, and in some parts for miles together was cut out of the precipitous sides of the solid rock, which overhangs the river. The last seven hours of the journey were performed in dark night. The road was but barely wide enough to permit the carriage to pass, and there was no barrier to keep it from the abyss close at our side. A Turkish courier will sometimes drive his horse at full speed in the darkest night over places far more dangerous.

Paris, October 29, 1838.

I avail myself of a leisure moment to inform you of my arrival here, which various circumstances have delayed several days

beyond the time when I had intended to arrive. I was detained at Vienna by the arrangement of the Eilwagens, between that city and Munich, until the 10th. Travelling from thence, night and day, I reached Munich, the capital of Bavaria, on the 13th, and spent there the 14th, which was Sunday, and the two succeeding days. I had long had a desire to visit Basle, the seat of the most celebrated missionary institution in the world. I learned at Munich, that I could accomplish this without loss of time, or increase of expense, and therefore did not hesitate to take the route thither, after leaving Munich, instead of the more common one by Strasburgh; I hoped also to see Mr. Haas, formerly a Missionary of the Basle Society in Persia, from whose mature experience I trusted to derive much profitable information. In this, however, I was disappointed, as he had left the city, and was residing at too great a distance from it to allow my visiting him. I visited the missionary institution twice, was most cordially received and made acquainted with its plan and present condition. There are forty-two students, all of whom have entered the Seminary for the express purpose of preparing for Foreign Missionary labor. They are generally taken uneducated, carried through a course of study, classical and scientific, as well as theological, but arranged throughout with reference to their future employment. They are regarded as a family, and discipline is made as much as possible like that of a christian household. They all live under the same roof, eat together, study together, and sleep together. The building of the institution, which stands in an elevated part of the city, and close to the wall, retired from the noise and bustle of the public places, includes the family apartments of the teachers, who are four in number, the business rooms, the dining hall, two sleeping apartments, opening into each other, three or four study halls and the room for the meeting of the committee, who have at once the direction of the institution and of the Society, whose operations you are familiar with, under the name of the Basle Missionary Society. In this last room is a small convenient cabinet of curiosities from foreign lands, and on the walls hang engraved likenesses of one hundred and thirty Missionaries, who have gone out from the institution to heathen and Mohammedan nations. The mode of life of the students is most simple; regard being had, even in this, to their future work. Their beds, I observed, were couches of straw with a single blanket and coverlet.

One of the chief pleasures of my visit, was an interview with the venerable man, who was the founder of the Institution, and had been from its commencement the Principal, or as he is officially called, Inspector. The name of Blumhardt, is probably known to few in America, who are not familiar with the history of modern Missions; but it is a privilege to see and converse with him. He appears broken with the great labors which he has sustained for twenty-four years, and the infirmities of declining life, while his mental vigor is undiminished. He is en-

tering upon a ripe old age. He has seen one hundred and thirty Missionaries go out from under his training hand; one hundred and ten of whom are still bearing the light of the cross, through the dark places of the earth. At the time of my visit, he was suffering unusually from illness, and had been forbidden by his physicians to indulge in conversation, which deprived me of the pleasure and profit of frequent interviews with him. One remark, however, I would not fail to record. "The sum," he said, "of all my experience in the Missionary work, is that we cannot trust too confidently in God. The more entirely we make our great principle to be a simple reliance upon Him, the better." At parting, he expressed to me, with much affection, his pleasure at seeing another Missionary of the cross, and dismissed me with a kiss and a fervent blessing.

Perhaps you have already heard from the newspapers, that the Society for P. C. K. has authorized a gentleman, a Chaldean of Mossoul, who had resided in England, and is now gone with a party for scientific exploration in Mesopotamia and Kurdistan, to make such inquiries as he may have time and opportunity to make among his own people, with reference, particularly, to establishing a correspondence between the churches of Chaldea and England.

I met Mr. Rossam, the Chaldean above alluded to, at Constantinople, and had frequent conversations with him respecting the state of Mesopotamian churches and plans for Missionary effort among them. I trust that the time has come for sending them the Gospel in its purity, and my heart's desire and prayer is that our Church may bear a part in a work, which seems to be so full of promise.

I regret that you had cause for anxiety on account of the long silence which happened between my departure from Teheran and my arrival at Constantinople. I was, however, in good care, and though it pleased God to make nearly the whole of that interval a season of the deepest suffering, it was the season when he blessed me most richly with his presence and made my work the most interesting. My work has indeed been a constant and abundant source of consolation to me. It has never, for a moment, appeared unwelcome or unworthy of all that I could endure for it. That it has been carried through suffering, I consider rather as a proof that God has been with it.

AFRICA.

EXTRACT FROM THE JOURNAL OF REV. DR. SAVAGE.

March 5, 1838. *Death of "Seah."* Last night about 2 o'clock all were awakened by the repeated discharge of numerous guns at the Cape Town. This proved to be on account of the death of Seah, one of the principal "head men." He was spoken of as the successor to Freeman, the present king. This firing has continued throughout the day. This is customary on the death of a "great man." Went in to town to witness his funeral.

This is the first native interment, all the ceremonies of which, I have witnessed. They were as follows :

Just before arriving at the town, I met three natives going for the coffin. This is a change in their custom. Formerly they put the body into a canoe, and left it on the surface of the ground. This is the third who has been buried in a coffin. As I entered the town, noises from drums, firing, mourning, and crying of the wives of the deceased were deafening. I proceeded to the house of the deceased, in front of which were assembled hundreds of women and children. Upon a rude bedstead lay the corpse in a state of almost perfect nudity. In his life-time he had been a warrior. At his head on the left stood fixed in the ground two spears, and a woman by them, holding up to the view of the multitude, leopard, monkey, and other skins, which he had taken in the chase and some in war. On the right was his standard, the flag of which, composed of dark blue cotton cloth in the body, white cotton for the border, having a cross of red flannel in the centre, and a long tail of the same material, waved over his head. By his head sat his chief wife, with a bandana handkerchief, which she waved to and fro to keep off the flies, accompanying each stroke with a corresponding motion of the head and body, while she poured forth her lamentations loud and long. At the other extremity sat two other wives, holding each a foot in their hands, accompanied by contortions of their bodies, recounting the good qualities of the deceased, and mourning over their loss. Along the side were arranged the rest of his wives, all of whom (eight in the whole) manifested by their uncouth movements and piteous exclamations, great sorrow at their bereavement. At a short distance on one side sat six or eight musicians, with instruments of hollow-wood, and dried skins drawn tensely over one end ; upon these, as drums, they incessantly played, which, together with their war horns, the mourning and crying of the women, the firing of the guns, made up a scene unique beyond conception.

Amidst this confusion, approached a woman with an earthen vessel, containing a light colored fluid. Dipping her hand into it, with the utmost solemnity, she spread it gradually over the face, and then the body. This, as it became dry, appeared like chalk, and gave to the corpse a hideous aspect. Next came two men, brothers of the deceased, with long strips of cloth (calico, gingham, &c.) which were spread successively over the body. This was to show the number and variety of his robes ; in other words, that he was rich, consequently a great man. Then came his ornaments, such as strings of beads of various colors and sizes, strings of leopards' teeth, which in numbers, are a sign of wealth. These were laid upon and about his head, and his snuff-box by his side. Things being thus arranged, the body lay in state.

In another direction, in the centre of a little space or courtyard, around which are built the houses of the deceased, lay a heap of broken wooden bowls, crockery, &c. ready for the interment. These are considered money and ornaments ; and the

highest ambition of all who aspire to wealth and influence, is to have the inside of their houses hung with them in great numbers. Around this space, or little yard, were arranged six or eight grave, patriarchal looking men, having red woollen caps, long grey beards, and in their hands long and highly polished canes. These were the fathers of his wives. To their view and to that of spectators, was opened an old leather trunk, filled with his treasures. From this were drawn, piece after piece, calicoes, checks, and ginghams, in further display of the dead man's wealth.

Two or three hours were thus spent in exhibiting strips of calico, crockery, &c., to impress the surrounding multitude with a lofty idea of his rank and riches. The coffin was then brought forward, made in the usual manner, with rough pine boards. The body was deposited therein, amidst the firing of guns, and terrific sounds of their drums, and war horns, and the wailings of hundreds of females. Upon and around the sides were packed the cloths before exhibited. The lid was then nailed down and the coffin covered with blue cotton, striped over with white in figures of a diamond shape. This done, a bullock was produced, and slaughtered by the head of the coffin; the blood caught in a bowl was poured upon other cloths and crockery deposited in chests; a kid was likewise killed, and two fowls and rice prepared with palm oil, for the dead. At last came a moment of comparative silence; and soon after, by the confused movement of the multitude in an opposite direction, the chief of the tribe was perceived to be approaching to bid the final adieu to the remains. He wore a white silk hat and a piece of gingham around the waist; in this simple dress he proceeded to the head of the coffin, and leaning over it, resting upon his staff, spoke about five minutes to the corpse; no one could or would tell me what he said. Having finished, he retired to his house. Then stepped forward a man of striking appearance, and addressed the crowd with great energy. This it seems was the "soldier-king or commander of the military," issuing the orders of the subsequent exercises. The soldiers were to proceed to the front of the Agent's house upon the Cape, and there to fire a salute in honor of the dead. At this moment the coffin was placed upon the heads of two strong men, one at the foot and the other at the head, who immediately proceeded, at a rapid pace, through the winding streets of the town, till they came in front of the king's house. There they stopped and refused to go farther. Such movements are common in all funeral processions. The corpse at such times is unwilling to go, say they; the devil stands in the way. After much turning and pulling and shoving, by the bearers, this evil was overcome, when they proceeded with still greater rapidity, amidst the discharge of guns, to the agency house, as ordered by the "soldier king." Now commenced their salute, which continued, an irregular and dangerous firing, or rather exploding of guns, for fifteen minutes. This done the procession moved on to the water's edge, in the same confused

manner as before. The coffin was set down upon the beach, and further ceremonies performed, preparatory to a farewell from the wives of the deceased, and a passage over to a neighboring island, their place of interment. Now were renewed the horrible wailings of the women; some of whom threw themselves upon the coffin, others danced around it, tossing their arms in the air, while others again rolled over and over upon the sand, beating and tormenting themselves in various ways, betokening their grief. At last the time arrived for transporting the chests, containing the goods and articles to be buried with the body. These were carried first to the island, and placed upon the beach under the flying flag, which had been furled in crossing over. Then came the coffin, accompanied only by the number just necessary for performing the burial. The procession was again formed, and now advanced in greater order. The individuals, bearing a quarter of the slaughtered bullock, the goat, fowls, and the rice, led the way. Then followed the standard-bearer immediately preceding the body, and others carrying the chests of cloths and crockery. Winding their way between rocks and bushes, they proceeded slowly to the place of burial; the whole of the route being previously sprinkled with rice by the way of appeasing and conciliating the favor of the devil. At last they stopped in about the centre of the island, where, digging a shallow grave, they deposited the body. Upon it they threw the crockery, &c previously broken into a thousand pieces; and around the grave they strewed the cloths, calicoes, and gingham, torn and mutilated in like manner. Upon a rock, and near the place, were left the meat and rice, the latter being scattered in every direction.

Thus closed the burial of a "great man" of the Greybo tribe, in Africa. In witnessing this scene, I was never more deeply impressed with their degradation. It seems to be nothing more than a vain desire of empty show, and affectation of wealth. But little or no sorrow, in my view, characterized their doings, and throughout the whole I could think of nothing else but "devils and lost spirits." When I thought of the usual consequences of death among this people, the charges of witchcraft, and the punishment of many innocent beings, by poison, sadness and sorrow "gat hold upon me," and I could but wonder at the delay of the "wrath of God against such ungodliness, and unrighteousness of men."

I have often tried to get at their real object in burying cloth with the dead, and in depositing meat and rice near them; but in general the only answer obtained has been, "that be country fash," "white man hab him fash, and dis be country fash." On this occasion, however, I was informed by one of the principal and most intelligent men that it was for the use of the deceased. I asked if he supposed a dead man capable of eating food. "No! no!" with quick reply, "but spose he die and we no give him money, that time he come to t'other place (the land of spirits,) when they look him, and he no hab money, den they say 'ugh!' he be poor fellow, and no let him in; so they make

palaver for him. 'Spose he hab plenty thing, den they take him in, and he be great man among em,' and they do him good fash."

This seems to be about all the idea they have of a futurity. They believe after a man dies, his soul appears again in this world, after a short time, in the body of an infant, who again in turn re-appears in the form of another, and so on eternally. Human existence thus becomes a circle, an unceasing round of life and death, so to speak, while no accountability, no judgment, enters into the view.

"Seah" had been my patient, and had long been laboring under a very bad cough, and died by consumption. He had lost all faith in "country doctors," and during his last illness, requested to be carried out to the Minion, to evade their cruel treatment, and disgusting nostrums. Their influence however was too great, and prevented this. The night before his death, he declared to the by-standers, that his death was not occasioned by witchcraft, and forbade the administration of any red water on his account. This is a case exhibiting the influence of the Missionary. The views of this man had been so far changed as to save the lives of many others through this single request. Have we not encouragement to believe that our influence will go further! May we not hope that our efforts will result in the salvation of souls?

MISCELLANEOUS.

ROMANISM IN CHINA. *Extract from Medhurst's China, continued from page 392.*—The character of the first Catholic Missionaries, may be partly deduced, from the preceding sketch of their history. In referring to their labors, Dr. Milne remarks: "The learning, personal virtue, and ardent zeal of some of them, deserves to be imitated by all future Missionaries, will be equalled by few, and rarely exceeded by any. Their steadfastness and triumph in the midst of persecutions, even to blood and death, in all imaginable forms, shows that the questionable christianity which they taught, is to be ascribed to education, not design; and affords good reason to believe, that they have long since joined the army of martyrs, and are now wearing the crown of those who spared not their lives unto the death, but overcame by the blood of the Lamb and the word of his testimony. It is not to be doubted, that many sinners were through their labors turned from sin to holiness, and they will finally have due praise from God as fellow workers in his kingdom."

Some idea of their doctrines may be gathered from the books which they have published in the Chinese language. Many of these are written in a lucid and elegant style, and discuss the points at issue between the Christians and Confucians, in a masterly and conclusive manner. Their doctrinal and devotional works, are clear on the trinity and incarnation; while the perfections of the deity, the corruptions of human nature, and redemption by Christ, are fully stated; and though some unscriptural notions are now

and then introduced, yet, all things considered, it is quite possible for humble and patient readers to discover by such teaching their sinful condition, and trace out the way of salvation through a Redeemer. It must not be forgotten also, that the Catholics translated the major part of the New Testament into Chinese; and though there is no evidence of this being published, yet large portions of the Gospels and Epistles were inserted in the lessons printed for the use of the congregations. As it regards the sciences, the Catholics have done much to develop them to the Chinese; and a native who had been instructed by them, lately published a treatise on astronomy and geography, which has been highly esteemed and widely circulated.

The Romish Missionaries have not been remiss in preparing works for the elucidation of the Chinese language to Europeans. A manuscript Latin and Chinese Dictionary has long existed; while the work of Premare, entitled "*Notitia Linguæ Sinicæ*," is above all praise. It embraces within small compass all that can be said on Chinese grammar; while others attempting to reduce it to European models, have failed. The present race of adherents to the Catholic Missions in China, whatever the original converts may have been, are, it is to be feared, sadly deficient, both in knowledge and in practice. Deprived for the most part of intelligent instructors, left generally to the care of native catechists, who are not much better themselves, and adopting the christian profession, mainly as the result of education and connexion; it is hardly to be expected, that they would excel either in grace or zeal. The modern Missionaries in admitting members, merely require an outward profession, without insisting on a change of heart or scarcely a reformation of life. The Scriptures are not placed in the hands of the people; religious services are conducted in a language which the generality do not understand; ceremonies are frequent and public preaching rare; while from the laxity of morals, too common in their communities, we much fear, that the catholic converts of the present day, are very little better than the surrounding heathen.

On the whole, we may conclude, that the Romish Missionaries from first to last, have been rather solicitous about the quantity, than the quality of their success, while they have displayed a spirit of time-serving compliance with the prejudices of the heathen, and failed to exhibit christianity in its most inviting form to the nations.

Had they succeeded in establishing their religion throughout China, we question whether, from their known bigotry, they would not have presented insurmountable obstacles to the efforts of protestant laborers. If any thing earthly could have contributed to success, they had the fairest opportunity of realizing their object; the power of numbers, the influence of wealth, the patronage of christian kings, the attraction of a showy worship, and high scientific attainments, all promised fair for the accomplishment of their design. They have however, partially failed,

and in their failure read us a lesson, not to make flesh our arm, but trust in the living God who worketh all things according to the counsel of his own will. At the same time we are not to be discouraged by their repulse; the laws which proscribe them, do not necessarily affect us: some of their practices against which the Chinese excepted, we shall not imitate, such as the celibacy of the clergy, and the cloistering of women; the interference of a foreign potentate with the authority of the emperor, will not be promoted by us: the Scriptures will be made the standard of judgment, and reason and conscience alone appealed to. Instead of beginning from the top of society, we propose commencing from the bottom, and aim to influence, first the extremities and then the heart of the empire. With the love of Christ for our motive, and the salvation of souls for our end, employing Christian benevolence and christian intelligence as the means, and depending simply and solely on God for his blessing, we hope and believe, that though slow, our work will be sure, and finally effectual.

Jews' Society, Eng.—Episcopal Chapel.—During the past year seven Jewish converts were baptized at the Chapel, and three children, making a total of 246 baptisms from the commencement, of which 85 were adults. The Hebrew service has been continued regularly every Sunday afternoon; when prayers have been read in Hebrew, usually by the Rev. M. S. Alexander, and a sermon has been preached in English by the Rev. Dr. McCaul, on subjects selected from the Old Testament. These services are attended by a respectable and gradually increasing congregation of Jews and Gentiles. The result has been, on the whole, greatly encouraging. The Hebrew service forms a strong point of union among the Christian Israelites of the immediate neighborhood, of whom many attend regularly; and it affords them a course of important instruction explanatory of the connection of the Old and New Testaments. The attendance of unconverted Jews is at present but small; at the same time the service is a point of attraction for foreign Jews visiting this country, and there can be no doubt that it excites considerable attention.

Liverpool.—Mr. Joseph was ordained priest by the Bishop of Chester in the beginning of the present year.

He has given an account of 28 Jewish converts baptized during the last few years at Liverpool, of whom 10 have been admitted to that holy ordinance during the present year. He has from 10 to 20 regular communicants.

The Committee has also established a depository for scriptures and tracts for circulation among the Jews of Liverpool, under the care of Mr. Lazarus, a Christian Israelite, subject to the direction and superintendence of the Secretary of the Liverpool Auxiliary.

[*Fields of labor.*—*England—Germany—Poland—Mediterranean.*] Although the number of Jews in England is small com-

pared to that in other countries, not being estimated to amount to 30,000, of whom about two thirds reside in London, yet it must be remembered that the transactions of this country in general, and of this metropolis in particular, attract the observation of the world at large; and the efforts made in behalf of the Jews, the works published, the discussions held, the interest excited here, are also well known and made the topic of conversation among the Jews throughout Europe. The number of foreign Jews likewise who annually visit London is very considerable; and they carry back the account of our transactions to their respective countries.

When the Committee consider that within the last four or five years, two valuable editions of the Hebrew Scriptures have been carefully revised—that an amended translation of the New-Testament into Hebrew has been prepared—that the Scriptural Liturgy of our Church has been translated, and published in Hebrew—that an edition of the Syriac Testament has been printed—that such books as “The Old Paths” have been written, not to mention others which lay open the real and unscriptural character of modern Judaism, and meet the Jewish Disputant on his own ground; when the Committee recollect that the great want of many of these works was in former years deeply felt and frequently deplored, and that the efficiency of Missionary labor has more or less been impaired by the want of them—they cannot but feel thankful to God for the means by which such pressing demands have been supplied.

The next grand division of the Missionary Field is the Mission to the German Jews. This sphere of labor extends over a large portion of Europe; comprising the whole of Germany, France, Holland and countries contiguous to them on the north.

The Jews are scattered over this important district; the smaller towns sometimes containing only a few families, while in the large commercial cities, the Jewish population amounts to many thousands. The German Jews are rapidly abandoning their avowed adherence to the Talmud, although submitting unwillingly to its bondage, to an extent which they are not ready to allow. They have adopted to a great extent the Liberalism of their age and country: they are attempting to form a new literature of their own, and exercise considerable influence through the press. A new mode of worship has been established in some of the principal cities: scepticism and infidelity prevail to a great extent among them; and it seems to be a grand aim of many of their most distinguished leaders in religion and literature, to blot out from the national mind, the expectation of a promised Saviour and Messiah, by a forced and figurative application of those parts of Scripture which foretel His coming.

In all the various stations the seed sown springs up; and from time to time during the year, believers from among the Jews are added to the Church in the ordinance of Baptism.

The Committee have recently made an arrangement with a view to the contration of missionary effort in this very import-

ant field of labor. They have requested the Rev. W. Ayerst (who has for some years been laboring at Berlin and in whose missionary zeal and qualifications, matured by experience, they have great confidence) to spend a great part of the year in visiting the missionary stations in France, Germany and Prussian Poland, annually, or at such intervals as the committee may from time to time direct.

The Mission to the Polish Jews constitutes another important division; which includes the countries constituting the ancient kingdom of Poland now under the dominion of Russia, Austria and Prussia.

The Jews here are more numerous than in the former division, constituting a large and ostensible part of the population, in every town and village. The Polish Jews are for the most part devotedly attached to Rabbinical customs, and the study of the Talmud, and shrink from the modern usages of their German brethren. The Missionary finds easy access among them, and can often declare the Word of God before large assemblies, provided he goes well supplied with copies of the Word of God. The Mission in the kingdom of Poland under the Russian government is under the superintendence of the Rev. F. W. Becker; but your committee have to regret that the work in this important and interesting sphere is too feebly and inefficiently carried on, solely for want of additional laborers.

The Mission to the Mediterranean Jews is the last division of the Jewish missionary field to which the Committee would refer.

This comprises the Jews residing on the shores of the Mediterranean whether in Europe, Asia, or Africa. They constitute a distinct class among the Jews; and have their common vernacular tongue, the Jewish-Spanish, a dialect originally Spanish, but greatly modified by the introduction of Hebrew phrases and idioms. In Palestine the Hebrew language itself is often used in conversation.

On this important sphere, the Society has hitherto entered very inadequately. The Committee trust that the Jerusalem Church and Mission will ere long, form the prominent and influential station among the Jews in this part of the world. Tunis and Constantinople are the only other stations at present occupied; and that most inadequately as to numbers. There is here a most pressing demand for more laborers to be sent into the vineyard.

In this most important sphere of labor, journeys have been undertaken and the Word of Life dispensed to the Jews, so far as the limited numbers of Missionary laborers permitted.

It is true that amid all past discouragements, the Committee can rejoice to see such abundant fruit springing up under their labors. They have, in various ways, received information of, at least three thousand Jews added to the Church of Christ, and they hope to obtain more correct and general statements of this kind from the Consistorial Authorities on the Continent, as well as

other sources. Though such statements contain a mere register of baptisms, without reference to the individuals, of the majority whom your Committee know nothing, yet the fact in itself is most important. In numberless instances the individuals are known to your Missionaries and friends, as adorning the Christian profession.

At the period when the Society commenced its labors, scarcely more than a solitary individual of the House of Israel could be pointed out, who was making known the Gospel of Christ either to his brethren or to others; but at this time it can be no exaggeration to say, that forty Christian Israelites are so engaged. Of the forty-seven Missionaries or Agents connected with our own Society, twenty-three are of the house of Israel.

At the Episcopal Chapel, more than twenty communicants are seen at the Lord's table; and at least twelve at St. Simon's Church at Liverpool, where Mr. Joseph, himself a convert, occupies an important station. At Warsaw a similar statement might be made; not to allude to other places of which your Committee have not such accurate information.

The Missionary exertions of your Society are only of sixteen years standing; for it was not until the year 1822 that the journeys among the great Jewish population of Poland, Prussia and Russia commenced. Our elder Missionaries can look back to the time when a believing Israelite was a curiosity: they can now behold companies of converts, some more and some less numerous, dotted over the whole Continent of Europe: they can point to professors at universities—pastors of Lutheran and Reformed Congregations, physicians, jurists, mechanics, tradesmen, eminent in the path of life to which God has called them, and adorning the doctrine of their Saviour in all things—and can thank God for this exhibition of His grace and power in the midst of Israel. To His Great Name be the glory and the praise.

MISSIONARIES TO THE EAST.—A late Liverpool paper states under this head, "The Rev. Mr. Start, who sailed from England in company with the Bishop of Calcutta some years ago for the East Indies, having spent four years in Missionary labor at Patna, was so deeply impressed with the importance of the work, that he determined not only to consecrate himself, but his property also to the service of his Redeemer. For this purpose he came over to England to seek for suitable persons to be employed as Missionaries among the heathen. Not succeeding as he had hoped, he went to Germany; and at Berlin found several pious devoted persons ready to go with their lives in their hands, to preach the unsearchable riches of Christ. There he engaged twelve Missionaries, three of whom were accompanied by their wives. They arrived this week in Liverpool, and Mr. Start, having paid out of his own private resources the expense of their outfitting and of the passage, which alone exceeded

£900; embarked with them on board the "Blorengé," and sailed on Thursday last for Calcutta.

TESTIMONY TO MISSIONS.—Among the contributions to the Missionary vessel which recently sailed from England, for the use of the Missionaries in the Society Islands, was the sum of £500 from the Common Council of the city of London. "To this distinguished Corporate Body (says the Miss. Magazine,) Mr. Williams made a personal and special application; and so convincing were his statements of the advantages of Missionary labor to British Commerce (on which ground only the Common Council could in their corporate capacity entertain such an application) that the grant was made with scarcely a dissentient voice."

Again: a gentleman resident in Salonica where no Protestant Missions exist, and who writes under no personal bias towards such efforts, thus speaks in reply to some statistical inquiries made by one of the Missionaries of our own church: "The great utility of Missionaries in every part of the habitable world has already been proved, at an immense sacrifice of life and property. How far they might succeed here is, as elsewhere in the commencement, only to be known by a first attempt to be followed by further endeavors, and then, but only then, to calculate upon the probable future results."—[ED.]

OREGON.—The Missionary Society of the Methodist denomination purpose sending forth a Missionary Company to this Territory, comprising thirty-two adults, and involving an outlay of \$30,000.

EDITORIAL DEPARTMENT.

DOMESTIC FUNDS.—We are pained to notice the very small sum which the Domestic Treasurer has to acknowledge in this number;—still more, to be obliged to state that at the time our paper goes to press, the amount he has in hand is not sufficient by several thousand dollars to meet the dues of the first of January instant.

CHEERING PAROCHIAL EFFORT.—The following letter from the Rev. W. Suddards, Rector of Grace Church, Philadelphia, dated 21st Dec. 1838, addressed to the Secretaries of the Domestic and Foreign Committees, will rejoice the heart of many a Christian. Let that parish know and feel that, under God, they have been an instrument in dispelling doubts and strengthening faith in the promises of God. Such a timely effort will not—cannot be lost.

Rev. and Dear Brethren.—At the anniversary of the Parochial Societies of Grace Church, for the Promotion of Religion, held a

few evenings ago (16th), we made a direct effort in behalf of one of the objects contemplated in our association, viz : the Missionary department. A delightful spirit of Christian feeling pervaded the meeting, and the result proves that it was of a decidedly practical character. The following resolution was submitted.

“ Resolved, That in view of the pressing calls for aid upon the Committees of the Dom. and For. Miss. Society of the P. E. Church of the U. S. A., ‘the Male Society of Grace Church for the Promotion of Christianity,’ hereby pledges itself to contribute to said Society, the sum of \$5,000, during the year 1839,—provided fifty subscriptions are obtained of \$100 each, payable in four quarterly instalments, within the same period.”

I am happy to inform you that the subscription list is filled up, and therefore write these few lines as a pledge to the two Committees from our society, for the above named sum; and most earnestly do I pray that their hands and hearts may be abundantly encouraged and held up, while prosecuting the great work in which they are engaged. Would that our congregations were fully alive to the solemn responsibilities resting upon them.

We have also voted \$700 to be divided equally, as above, between the two Committees. This latter sum will be paid in the course of two or three weeks.

CONSECRATION OF BISHOP POLK.—The consecration of the Rt. Rev. Leonidas Polk, D. D., Missionary Bishop for Arkansas, took place in Christ Church, Cincinnati, on the 9th ult. The occasion is described as one of thrilling and overpowering interest. Morning service was read by the Rev. Wm. Jackson, of Louisville, Kentucky, assisted in the lessons by the Rev. E. W. Peet, of Chillicothe, Ohio. The ante-communion service was begun by the Rt. Rev. Bp. Meade, the Rt. Rev. Bp. McIlvaine reading the epistle and the Rt. Rev. Bp. Smith the gospel. The sermon was preached by Bp. McIlvaine. The Bishop elect was presented by Bps. McIlvaine and Otey. The consecration was by Bp. Meade, Bps. McIlvaine, Smith and Otey assisting; after which the holy communion was administered by the Bishops to the clergy present, (thirteen) and to a large body of the laity.

Thus has another been commissioned to go forth in the footsteps of the Apostles to make known the gospel, and to plant the Church of Christ in a distant portion of the great valley of the Mississippi. From many a heart throughout the land will arise the prayer of faith, that God will make this his servant an instrument of inestimable good to the souls of thousands in that vast region, and give him wisdom so to labor, that future generations shall bless the memory of his deeds.

WESTERN INDIANS.—The Domestic Secretary has been favored with the perusal of letters from Bishop Kemper to his family in Philadelphia; to which, in the absence of the official communications which have been forwarded to the Domestic Committee, we are indebted for information respecting the visit of the Bishop and the Rev. Mr. Gregory to the Senecas.

The Bishop and his companion left Boonville, Missouri, on the 13th of November, and returned to that place on the 30th of the same month; having performed a journey of about two hundred and fifty miles, each way, on horseback, through an almost uninhabited country. The first few days, they suffered greatly from the severity of the weather, and the want of the usual means of protection against it. Their route, the second day, was over a prairie, where for about twenty miles they were in a violent snow storm without seeing a house; and when they again reached the abode of man, they were but little less protected from the inclemency of the weather. Their place of rest, if rest it could be called, was a little log-house, in which was no window, but many a crevice that transmitted no uncertain or imperceptible sign of the contention among the elements without. At their meals they were obliged to sit with open door in order to obtain light. At night their room was a shelter for six persons, and on a subsequent occasion, in another place, for eleven.

The third day, they passed the Osage river and were often severely chilled by the cold blasts on the prairies; but were enabled to ride thirty miles, having the previous day rode twenty-seven, and the first twenty-eight. The weather continued excessively cold, and their accommodations for the night were not better than those of the previous resting place. In the middle of the room, which they occupied *in part*, lay a heap of snow which did not melt in the slightest degree. The roof, the floor, the sides of the house and the door, all admitted torrents of cold air. On the fourth day, though their host pronounced the weather to be too intensely cold to admit of their travelling, they again set out, and crossing, during the day, the two westerly branches of the Pomme de Terre, proceeded forty miles.

The following day, being Saturday, they made great exertions to reach a small settlement fifty miles distant, in which they hoped to spend the Lord's day and officiate. They did not succeed in accomplishing this distance, but were obliged to pass the night a few miles from the place, in the enjoyment of accommodations in some respects worse than any they had be-

fore found. Sunday morning, the 18th, after riding in the snow storm eight miles before breakfast, they arrived at the settlement, which they found to consist of a few log-houses; and the one at which they first stopped, was so miserably constructed that the snow fell through the roof while they stood to take their breakfast, being too chilled to sit down. But having a letter to a resident of the place, they were soon conducted to his house, where they received every attention. They had service in the afternoon. The next day they proceeded on their journey, and on Tuesday arrived at the agency house of the Senecas, and remained among the nation till the Saturday following.

The Bishop and his companion were disappointed in the condition in which they found these people. It is about six years since they emigrated to their new homes. Most of the sixty who called themselves Episcopalians, and then were in the habit of meeting for divine worship, with their lay-reader, are dead. Some, who survive, have fallen into habits of intemperance; and all have long since forsaken the assembling of themselves together. The two principal chiefs of the nation were absent; and no communication, therefore, was had with the chiefs, as a body, relative to their desire for a Missionary among them. That the nation, since the death of their lay-reader, have been fast sinking in vice through the corrupting influence of white men on their borders engaged in the traffic of ardent spirits, seems evident. We trust, however, that the time to arrest this downward tendency has not gone by; and that, with the co-operation of the U. S. Agent, Col. Calloway, who resides among them and is determined to use all his power and influence to save them from ruin, they may still, under the labors of Missionaries and teachers, rejoice in the salvation which Christ has purchased for them.

We shall lay before our readers the details of the visit in a future number. It will be recollected that this visit, as well as the further investigations of the Bishop and Mr. Gregory for the present year, is part of a plan adopted for securing accurate information, before determining upon the expediency of establishing Missions in the new country to which the Government is removing and congregating several hundred thousand of the poor Aborigines of this land.

The Bishop and Mr. Gregory, on their return, spent Sunday the 25th, in the same settlement where they were the previous Lord's day, and preached twice in the bar-room of the tavern, that being the most convenient place which could be found. As the rigor of the weather had abated, they retraced their steps to Boonville in comparative comfort.

The Bishop immediately commenced a visitation of the middle of the State, intending to arrive at St. Louis before Sunday, the 9th of Dec., and Mr. Gregory proceeded to Fort Leavenworth.

MISSIONARY NOTICES, (DOMESTIC.)—The Rev. John Batchelder has been appointed a Missionary under Bishop Kemper's jurisdiction, with the expectation of being stationed in the Territory of Iowa. Mr. Batchelder enters upon his duties in February.

The Rev. E. Read, the Rev. A. Stephens, and the Rev. P. W. Alston, have been appointed Missionaries in Tennessee. Mr. Read has been stationed in the eastern part of the State to reside at Athens and officiate in several places, the most remote of which is 120 miles distant.

The Rev. John Sellwood has removed from Quincy, Illinois, and become the Missionary at Mendon, which has been adopted as a station in lieu of Rushville; and the Rev James Young has removed from Rushville, and become the Missionary at Quincy.

The Rev. A. H. Cornish has been stationed at Juliet, Illinois.

The Rev. Thomas A. Cook, late Missionary at Florence, Alabama, has become the Missionary at Lafayette in that State.

The Rev. Andrew Matthews has become the Missionary at Marion and Cahaba, Alabama.

The Rev. F. B. Nash, late Missionary at Paducah, Kentucky, has become the Missionary at Paris; and Paducah has been discontinued as a station, and Maysville established in lieu of it.

The Rev. John Noble has resigned his appointment as Missionary at Milwaukie, Wisconsin.

The Rev. Charles Jones, we understand, does not return to the station at Apalachicola, Florida.

The Rev. A. D. McCoy, we also understand, does not remove to Florida as a Missionary.

The Rev. Erastus Burr, owing to the failure of the communication of the Domestic Committee reaching him, has entered into engagements which prevent his becoming the Missionary at Holly Springs and Salem, Mississippi; to which station he had been appointed on his application. At his request we state that he has accepted the rectorship of All Saint's Church, Portsmouth, Ohio, and that he desires communications for him to be addressed to that place.

W. AFRICAN MISSION.—The ship Emperor sailed from this port for Cape Palmas, on the 12th December, taking out the Rev. Dr. Savage, Mr. Perkins, and their wives. Miss Barry has withdrawn from the Mission at the instance of others, who feared, in her case, the peculiar influence of the climate. The unexpected detention of the Emperor, has afforded opportunity

for the expression of the deepest Christian interest in this infant Mission, and in these servants of Christ waiting to depart in the service of his Church.

The Missionary meeting on Thanksgiving evening (the Bishop presiding) was one of much interest. Dr. Savage was followed by the Rev. Drs. Schroeder and Eastburn in appropriate addresses; and when, after the services were over, the members of the Mission about to sail, all of whom were present, took leave of the Bishop and received his cordial blessing, no one present could have been unmoved.

This meeting was followed by one at St. Ann's Church, Brooklyn, on the following Sunday evening. At the close of the services it was observed by the rector, that the arrival of the present company would number 16 communicants at the Cape Palmas station, yet no suitable communion set existed at this first congregation of our Church in Africa. The remark was not lost, as a neat and valuable service for the communion has since been procured, principally from free-will offerings given at the door on that occasion.

On the morning of the 11th, a farewell meeting was held at the lecture room of St. George's Church, when, after appropriate services, a deputation from the Young Men's Ed. and Mis. Society, through the Rev. Dr. Schroeder their President, took an affecting leave of Dr. Savage, peculiarly endeared to them, as the first Missionary supported by their means, abroad. The weather during the day preventing their departure, the Missionaries sailed the following morning, and the Emperor was seen, before evening, standing out to sea far beyond the Hook, with a fine breeze. Of the present accessions to the Mission, Mrs. Savage is from Fredericksburg, Va., long an active member of St. George's Church in that city. Mr. and Mrs. Perkins were communicants of St. Peter's Church, Salem, Mass. Recent acquaintance has endeared them to an extended circle of Christian friends, and still more widely, they will have remembrance in prayer.

The Rev. Mr. Seys, for some years a Missionary of the Methodist Church in Western Africa, also took a passage in the Emperor for Monrovia, accompanied by several associates in his work.

A pulmonary tendency in Dr. Savage, increased by the severity of the season, rendered it imprudent to attempt more extensively his pleading in person, the spiritual wants of Africa, before the congregations of our Church. Let it be remembered, also,

that in no case, it is believed, except at St. Bartholomew's, has any collection been made (on the occasion of Dr. Savage's visits) for the Foreign Missions of our Church. \$3,600 has now been paid to sustain the African Mission to the middle of the coming year, and \$400 more has been forwarded for commencing a Church. To the increased and steady support of the churches for this and the other stations, do the Committee, and our fellow laborers abroad, under God, confidently look.

SYRA.—The Rev. Dr. Robertson expects to leave for Constantinople, about the middle of April next. The school was closed in September.

REV. H. SOUTHGATE intended sailing on the 8th of November, either from Liverpool or Havre, for New-York.

VIEW OF ATHENS.—The accompanying view, furnished for this work, by a friend of Missions, will place before its readers, the scene of the earliest Mission of our church, abroad: The "dwelling" contains the Mission family, the Troy Institute, and the pay school. The "school" contains the remainder of the mission schools.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from the 15th of November to the 15th of December, 1838.

CONNECTICUT.			
Brooklyn, Trinity Church, Association of Ladies,	-	\$50 00	
Newtown, Trinity Church, for Illinois,	- - -	10 00	
Stamford, St. John's Church, one half,	- - -	14 50	
Waterbury, St. John's Church, offerings,	- - -	28 00	—102 50
NEW-YORK.			
Fairfield, Trinity Church, monthly offerings, one half,	-	6 00	
Middleville, collection, one half,	- - -	1 00	
Newport, collection, one half,	- - -	1 75	
New-York, All Saints' Church, collection,	- - -	180 63	
St. George's Ch., Mrs. Lydia Starr, for the West,	-	10 00	
Norway, Grace Church, offerings, one half,	- - -	1 25	
Individuals, from "A," one half, \$5; from "H. H.," for the			
Female School of the Oneida Indians,	- - -	5 00	— 205 63
NEW-JERSEY.			
Jersey City, St. Matthew's Church, offerings of the Sunday			
scholars, for the Oneida Mission,	- - -	5 00	— 5 00
PENNSYLVANIA.			
Leacock, Christ Church,	- - -	13 00	
New-London Township, St. John's Church, collection, one half,	- - -	1 50	— 14 50
GEORGIA.			
Savannah, Christ Church, offerings and collections,		31 44	— 31 44
			\$359 07
Total acknowledgments since June 15, (six months,)		6,584 59½	
Total payments since June 15,		11,563 22	

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from the 15th of November to the 15th of December, 1838.

MASSACHUSETTS.

Boston, Grace Ch., Parochial Miss. Assoc., for Ch. at C. Palmas,	100 00	
New-Bedford, Grace Church, Ladies' Circle,	50 00	
Roxbury, St. James' Church, Juvenile Miss. Soc. of Sun. S.	15 00	
Salem, St. Peter's Church, Evangelical Society, \$75; Ladies' Circle of do. for pair of globes for Af. Mis., \$30; Fem. Mem. of do. for support of pupil at do., annual, \$15,	120 00—	285 00

RHODE ISLAND.

Lonsdale, Christ Church, Monthly Concert,	5 00	
Pawtucket, St. Paul's Ch., Ladies of, for pupil at African Mission,	15 00—	20 00

CONNECTICUT.

Stamford, St. John's Church, collection, (one half),	14 50	
Waterbury, St. John's Church, offerings,	42 00—	56 50

NEW-YORK.

Bloomington, Mrs. Clibborn,	3 00	
Brooklyn, St. John's Church, for Africa,	10 00	
Fairfield, Herkimer Co., monthly offerings, (one half),	6 25	
Middlefield, (one half),	1 00	
Newport, (one half),	1 75	
New-York, St. Bartholomew's Church, collection on Thursday evening, Nov. 29, for African Mission, \$300; added, 50 cts.; Member of St. Luke's, \$2 50,	303 00	
From "A," \$5; Mrs. Banyer, \$30,	35 00	
Mrs. Ann Watts, for Church at Cape Palmas,	50 00	
Norway, Herkimer Co., monthly offerings, (one half),	1 25	
Tivoli, Columbia Co., "from a Layman,"	20 00—	431 25

PENNSYLVANIA.

New-London, St. John's Church, (one half),	1 50	
Paradise, Pupils of Miss Haines' School,	1 13	
Philadelphia, Grace Church, Female Miss. Soc. of Sunday School, for Dr. Robertson's School in Syria,	30 44—	33 07

DISTRICT OF COLUMBIA.

Washington City, Mr. J. B. Ingle and Mother, (\$5, for Mr. Payne,)	45 00—	45 00
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VIRGINIA.

Bedford Co., Russel Parish, for Texas,	10 00	
Fredericksburg, St. George's Church, Sunday School, \$2; Mr. J. B. Gray, \$50; A Mite for Africa, \$5; Mrs. Bullock, \$10, do.; Mrs. Caldwell, \$2, do.	69 00	
Orange Co., St. Thomas' Church, three individuals, for Africa, A Lady, for Rev. L. Minor for education of a native,	3 50 15 00	
Petersburg, M. McFarland, Esq.	10 00—	107 50

GEORGIA.

Savannah, Christ Church, weekly off. and monthly Miss. coll. for Africa, \$3 18; Greece, 50 cts.;	\$31 41,	35 09—	35 09
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Total, \$1,013 41

(Total from 1st June, \$7,225 56.)

Also received and forwarded by ship Emperor, for Cape Palmas, as follows, viz. A library of the Epis. Sund. Sch. Union, from the Rector of a Church in this city; a library of the Am. Sund. Sch. Union, from Ladies of Richmond, Va., value \$39; a common school library from J. Pintard, LL.D. of N. Y., \$20; a set of communion plate, (silver,) the fruit of a public Missionary meeting at St. Ann's Church, Brooklyn; a box of clothing for the colonists at Cape Palmas, from Ladies of Wilmington, Delaware; a box of articles for the Mission school, from Ladies at Hartford, \$50; a magic lantern, with scripture slides, from Mr. G. F. Fox; a wagon and harness, from several gentlemen of N. Y.; medical books, from two physicians of do., about \$25; several boxes of articles for the Missionaries, &c., from friends of the Mission, Fredericksburg, Va.; a parcel of books for the Mission school, from Messrs. Swords, Stanford & Co.; a box for Mrs. Payne, from Miss Cannell, Philadelphia; a box of clothing for the Mission school, &c., from Miss Turner of N. Y.; a rain gauge, from Dr. Hale, Boston; a box of stores, from Miss S. Stocker, Boston.